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AUTOBIOGRAPHY

of

WILLIAM HOBBS

With A

MEMORIAL,

Edited By His Son,

Prof. B.C. Hobbs.

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INTRODUCTION

This rare piece of Quakerama was originally published by the Bloomingdale World at Bloomingdale, Indiana. It is undated but was probably printed about 1860.

William Hobbs has been all but forgotten. However his son, Barnabas C. Hobbs, left quite an impression in the Hoosier education field both within and without the Society of Friends.

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Barnabas C. Hobbs was "born at Salem, Indiana, on Oct. 4, 1815 (and) began teaching at the age of eighteen and continued that profession throughout his life.

"In 1839 he took charge of a boarding school at Mt. Pleasant, Ohio, and in 1843 he married Rebecca Tatum and moved to Richmond, Indiana, where he became superintendent of what is now Earlham College. From 1851 to 1866 he served as president of Friends' Bloomingdale Academy. He became first president of Earlham College in 1866 and professor of English literature. In 1870 he served a term as state Superintendent of Public Instruction, in 1871 became president of Bloomingdale Academy again, and in 1879 was sent on a peace mission to Europe, remaining abroad for two years.

"Mr. Hobbs was awarded an honorary A.M. by Wabash College in 1858 and an L.L.D. by Indiana University in 1870.

"He died at Bloomingdale, Ind., on June 22, 1892."

-page 148. Indiana Authors and their Books. Banta.

It is my feeling that the reader will find herein contained important source material of a relatively obscure period of Quaker history in Indiana.

W.H. Indianapolis.

AUTOBIOGRAPHY OF

WILLIAM HOBBS.

I was born in Randolph county, North Carolina, the 19th day of the 1st month, 1780. My parents' names were Elisha and Fanny Hobbs. At the time of my birth, they were members of the Episcopal Chruch and the two older children were baptised according to that order, but moving from Gates county to where I was born, and there being none of that society there, none of the rest of their children received that ordinance. I was the fourth child. They brought up eight children to be men and women, three boys and five girls. They were much respected by all who knew them. When I was about nine or ten years old they became members of the Society of Friends and became very useful members therein the rest of their lives. At the time they were united to the Friends, Monthly Meeting was about 26 miles and the nearest meeting for worship was 8 miles. They were regular in their attendance of Divine worship. My father often went on foot to give as many of the family an opportunity of going, as he could. They took much pains to instruct their children in religious, orderly life, and now, while I am writing, I remember with gratitude the affectionate counsel they gave me when I was young and much prone to vanity. They lived respected; they died so, and their loss was much lamented by their relations, friends and neighbors. Although they were illiterate, my father could read and write, my mother could neither read nor write. Knowing their loss, they took much pains to educate their children, as opportunities in those days were limited. This I often say in memory of my dear parents. I will begin with some of the noted occurrences of my own life with no other object in view than the satisfaction of my children and grandchildren in relating the Lord's goodness to me, a poor, unworthy, sinning creature. It may incite them to render their all up unto Him and live humble and serve Him faithfully that they may finally die happy and enjoy Him forever.

When I was about three or four years of age I fell into the creek and lost my breath before my father could get me out, my head being fast under a log and although I can remember very well of falling in, I can recollect very little more about it. My parents told me that I became very weakly afterwards and for a considerable time could not walk alone, but gradually I regained strength. It was feared that my lungs were affected and they gave me many things to restore them, though I have since believed if my lungs were diseased, an active life has been the best restorative. Nothing more of special interest occurred until I arrived at mature age. I think it well, however, to relate something of my religious experience and suffering for disobedience and folly.

Almost as early as I can remember anything of any consequece, I think when not more than five or six years of age, the Lord visited me with the tendering invitation of His divine love by His Holy Spirit, tendering my heart, at which time the tears flowed freely. Being young, I did not know that it was the Lord that was calling me, and in tender love inviting me to forsake all things that were contrary to His holy will and live a dedicated life unto Him who was, in tender mercy, pleading with me to yield to His loving invitation and secure the salvation of my never dying soul; but the cross seemed too great for me to bear then, thinking I was young and it was time enough yet. But the Lord, in his tender mercy, still followed me.

About my eleventh year, in a very remarkable manner, His love was again extended to me. Ofttimes I was not only brought into tenderness before Him, but I was also made to see the sinfulness of sin, and the direful consequences of dying in my sins. Many nights, in these times of visitation, I have wet my pillow with tears and could not sleep till I made a covenant with my merciful Lord, that if He would spare my life a little longer, I would forsake my sins and serve Him in whatever way He might require at my hands. I craved, above all things, to enjoy true peace, and have a well grounded hope of happiness when I left this sinful world. It often seemed to be sounded in my inward ear. "What will be thy portion if the Lord should call thee hence in thy sinful state." I was not given to great sins, but I was fond of joking, jesting, and idle talk. It was soon after the Revolutionary way, and the soldiers had learned many foolish expressions which they taught to children. I was too fond of the company of these foolish people when I could get the opportunity away from my parents. I don't remember ever but once using profane language, and Oh, how much I suffered afterwards. When I laid down at night to take my rest, the Lord, in His tender mercy, brought my wicked conduct before me, showing me how wicked I had been, and I never attempted to use profane language afterwards. I think I was about seventeen years of age when I gave way to that temptation. It occurred in company with other boys. We had gone into much foolish talk, and at last concluded to use profane language. How the other boys fared afterwards I can't tell, but I think I never heard any of them use it afterwards. No doubt our merciful Saviour brought them to account as well as myself.

When about eleven or twelve years of age, Ann Jessup appointed a meeting at Back Creek, eight miles from our house, (it being the nearest meeting of Friends, at that time,) and I walked to it with my father. It was the first religious meeting I was ever at and she was favored to speak exactly to my condition. I believe she spoke by Divine authority but I thought, as I was so young, it must be for somebody else, but as it came home so close to me, I again made a covenant with my merciful Creator, that if He would spare my life a little longer, I would make a full surrender of my all unto Him and live a religious life, but soon, as before, I broke my promise. In a year or two after this, there was a meeting for worship established about a mile from my father's, and I attended meeting regularly, twice a week. It was a great satisfaction to me to sit with my elder friends. Sometimes, as young as I was, I was made sensible of the presence of the Lord being amongst Friends, but too generally I sat in a careless, unconcerned state of mind, concerning what I went to meeting for. I went on in my folly but the Lord in His tender mercy was with me and often tendered my heart before Him, till I was in my 21st year. I then was brought closely to see the necessity of forsaking all that the controversy of the Lord was against and to take up my cross daily and follow my crucified Savior, but He was pleased to hide Himself from me and I could not feel those tender visitations that I formerly had felt. O, the sorrow and distress of mind that I passed through, for I think, more than twelve months. I began to think that I had neglected the merciful visitations and tender calls of the Lord until He had cast me off forever, but I thought if such was my case I would die pleading at the throne of grace. About this time a neighbor of mine, a pious Friend, was taken sick and sent for me to witness his will, and after he had disposed of his outward affairs to satisfaction, he gave his family a great deal of good advice; after he was clear of them, he turned to me and said, "William, don't be discouraged. Thee will find mercy yet." It proved much encouragement to me for I never had spoken of my trials to any one, nor said any thing about the Lord's dealings with me from the time He first visited my poor soul to call me from darkness to Light. Not long after this advice of my firned, the Lord was pleased to speak peace to my tried mind. When about my daily labor, my mind being turned to Him in prayer, it was very intelligibly sounded in my inward ear, "If thou wilt be faithful in following that inward witness that has so long been pleading with thee, thy sins shall all be forgiven and I will be with thee and be thy perserver." O, the peace and consolation that I felt for several days. I felt to be in a happy element. The Lord's mercy, goodness and love seemed round about me more than I have language to convey to the full. I then thought the rest of my days, let them be few or many, with His divine aid, should be spent in serving so merciful a Savior Who had so long borne with me, a poor sinner, Who had so long striven with me, in His matchless mercy. I then, and have since, thought it would have been just in Him if He had withdrawn his Holy Spirit from me and cast me off long before this time, I had so long neglected His merciful invitation, though no doubt, He knew it was not altogether obstinacy but weakness, and by my fallen nature, that I had so long stood out, for I longed to be redeemed from the great burthen of sin, that I felt and enjoy the comfort of the true peace that my soul longed for.

On the eighth day of the eighth month 1799, I was married to Priscilla Coffin daughter of Samuel and Mary Coffin, both deceased. She was a virtious young woman. I think of saying more about her at a suitable time. Now I found that I must break off from all my former associates in folly, and misspent time, and I felt afraid to be intimate with religious consistent Friends, for fear the enemy might again get the advantage of me and I become a reproach to the precious cause of truth. I dwelt much alone for a considerable time, but, as much reserved as I was, my friends discovered that there was a change in me and before long they called me into service in Society. Ever since there had been a meeting near, I had been a very regular attender both for worship and discipline. As wicked and heedless as I was when a child, I loved to attend with my friends and my mind was often tendered in them and encouraged to endeavor to overcome my folly and all those things that grieved the Holy Spirit that was so mercifully pleading with me.

We had but little of this world's goods to begin with and land very poor. We had to work very hard, having an increasing family, I learned the saddlers trade which I followed while I stayed in North Carolina.

In the winter of 1811 and 12, I visited, by appointment from the Quarterly Meeting, in company with the rest of the committee, all Monthly Meetings belonging to the Western Quarter, and that committee advised the Monthly Meeting to appoint committees to visit families. I was appointed with them to visit the families constituting Back Creek Monthly Meeting, which committee divided and I was one of the members that visited the families belonging to Back Creek, particular Meeting, which was like a parting opportunity with my dear friends of that meeting, to many of whom I had become very nearly united, having had to labor together in the concerns of Society in some very trying and difficult cases, one of which was, the Friend who sat head of our Monthly Meeting, missed his way and brought reproach on Society and the previous cause of truth, and justified his conduct, and several active members took sides with him, and some Friends not enough dwelling in the lamb like spirit, we had some very trying meetings. Being young I was loth to be active or to meddle much in the case till I felt it very impressively required of me, but as I endeavored not to move too hastily I got along to my own peace and so far as I know, to the satisfaction of my friends. The individual had to be disowned but the disunity that had been produced by the difficulty was not got over for several years.

In the spring of 1812, I removed with my family, and settled in Indiana Territory, on the head waters as Blue River, in what is now Washington county, then Harrison, a very newly settled place. I think the settlement began only about two or three years before we arrived there. About the fifth of the fifth month, a few friends had settled there and held a meeting on First-days in the cabin we moved into, and the next First-day after we went into it, Friends and some others met with us, I think about ten besides our family, which was the first meeting for worship I was at in Indiana. It was very hard for me to get my mind composed and settled from the fatigue of the journey. I was hardly sensible of feeling any real comfort in the meeting.

Soon after this, our meeting was moved to a house raised for a family to live in, which they did not occupy, and my friends all seemed desirous that I should take charge of timing the meeting, for which I thought myself poorly qualified, but in submission to my friends, I gave up thereto, and from that time to the present I have found it a weighty matter to rightly time a meeting. Man in his own wisdom is not able to do it right, but those that have the charge thereof ought to endeavor to wait for direction of the Great Head of the Church. I cannot believe that we ought to look for a certain length of time for meeting to hold, but look to Him, whom we meet to worship, to direct, and I believe as that is attended to, some meetings will be much longer than others. In the latter part of this summer we built a meeting-house.

As the prospect of Friends increasing at Blue River seemed discouraging, I had thoughts of settling at Lick Creek, a meeting in Orange county, and made some preparation that way, but not feeling that peace of mind I desired I declined, and soon after Friends increased, and in a few years we had a large meeting. I name this as an evidence that it is right for us to attend to the pointings of best Wisdom, even in our temporal concerns. I have had cause since to be glad that I attended to my feelings.

In the sixth month of this year, the United States declared war with England, and many of the Indians, being before dissatisfied with the treatment of the whites towards them, became emboldened thereby and in the commencement of Autumn they killed a number of families about sixteen miles from us, and we became alarmed. To quiet our families, we built little huts and lived together, that is, Friends, and those that held that way. Altho I made no preparation to defend myself and family, having no gun, I did not feel peace of mind in so living.

I could not be submitting myself and family up to Him that has our lives in His hands, and can, if He sees meet, preserve us in the most imminent danger. After living so a few weeks, my wife and I felt the most peace of mind to move home. After we returned to our habitation, I do not remember of ever feeling the least alarmed, though the Indians killed a man about seven miles from us, and stole some horses--about three. There is one thing in connection with the Indian troubles, I am willing in much humility to relate. One of our neighbor women, not a member of our Society, told my wife she should not be afraid unless I was, for she believed that if there was danger, it would be made known to me; and as I had no such good opinion of myself, at first, I thought if I rested quiet while some were looking up to me I might be censured there-for. This brought me under very serious feelings, and I may say, humbled my mind as in the dust, and my prayers were offered up to the throne of grace that I might be just what I ought to be and preserved from bringing disgrace to His holy name. I was enabled to submit myself to Him who has all power in His hands and endeavored to be faithful to what was made manifest in the secret of my own breast.

I bought land and moved to it in the fall of 1813 and the same fall we had a Monthly Meeting established at Lick Creek, composed of Friends at Lick Creek and Blue River, and I, with some others, was appointed an elder which station, I thought myself not qualified for, but submitted and endeavored to the best I was enabled to do, fulfilling my duty.

We then belonged to West Branch Quarterly Meeting in Ohio, held alternately at West Branch and White Water (Richmond Ind.) When at West Branch it was held near one hundred and seventy-five miles from Blue River, and White

Water one hundred and sixty, the way we had to travel. I frequently attended through much fatigue and great difficulty in leaving home, a number of small children and a farm to open, but the great Head of the church granted me good health and enabled me to go through it all beyond what it seemed possible to human reason. I have often been humbled and much tendered in my spirit under a sense of His many mercies to me a poor unworthy creature, not only enabling me to go through the fatigue of outwardly providing for a family and attending to my religious duty, but He also often favored me with the incomes of His love shed abroad in my heart. I have often been led to regret that I had not been more faithful in serving Him who has been so merciful to me. After a few years there was a road marked out through the woods so that by lying out one night the travel was much less. I with other friends have lain out a number of nights with little else but out saddle blankets to lie upon and cover with, but I don't recollect that the health of any was injured.

In the seventh month, 1815, the first Monthly Meeting was held at Blue River. This was a great relief to us. It had before been 24 miles from our house to Lick Creek, and before there was a Monthly Meeting at Blue River, Friends had to travel that distance to attend Monthly Meeting, but still Quarterly Meeting was to be attended and some Friends were present at almost every Quarter. Society at this time seemed to prosper. Three ministers moved to our meeting from North Carolina and some others began to appear in that way who seemed in the life, and we had lively meetings. The Masters presence was often felt to be in our midst, and Friends were much in harmony and unity one with another, and several were added to us by convincement, and became useful members.

In the years 1813 to 1816 I was much favored to get along as to business matters to much satisfaction, and as to my religious travail or experience I often enjoyed the Income of Divine good to be present with me wherein I was favored to believe that I was owned by the good Shepherd of Israel. I cannot recollect that at any so long a time togather, that I enjoyed so little interruption of peace and comfort as I did in those four years; but perhaps it was to enable me to bear up under the trial that I soon had to pass through; for in part of the year 1817 and all of the year 1818 and part of 1918, the enemy of all good seemed to be let loose on me with a belief that there was no hereafter but that the soul of man died with the body. At first his temptations seemed weak and seldom, but they increased both in number and power. He did not try to make me disbelieve the coming and suffering of a Redeemer as recorded in Scripture, or to the revelation of His will to man in the secret of his heart. That was to conduct him safe through this life. My very soul abhored the idea of dying and that being the last of me. Oh, the horror and distress of mind I passed through, under this sore temptation and how frequently did I implore the throne of grace that I might not fall a prey to the enemy of all good. Sometimes he would persuade me that I had got to believe his insinuations and was a hypocrite because I was active in society, but when I would look towards withdrawing from the business of society or moving my seat, nothing but death and darkness seemed before me, and I was not entirely left to the power of the adversary. I often experienced the tendering impressions of divine love to be mercifully afforded to me. I think about the time of the greatest trial, I dreamed one night I was permitted to see that glorious place prepared for the righteous from the foundation of the world, but after waking, the memory of what I had seen was taken from me, only the happy feeling was left and remained for sometime. This dream confirmed me at the time in the belief that there is a hereafter, and that the soul of man will for ever dwell in either happiness or misery. I then had a hope that the enemy would no more trouble me with a disbelief in any part of Christian redemption. But not so, he came on again, but after this his temptation grew weaker and weaker till he left me.

A few years after this, I was in company with a Friend whom I much loved, and one that I looked up to as a father in our Israel, and he advanced the notion to me that there was no devil only a man's corrupt nature. I remembered the sore trial that I had passed through and told him if we had no scripture for there being a devil seperate from man which I thought we had, our own experience would prove to us there is such a being. If there was not an evil spirit or devil to tempt us, how could we be tempted to do things that our natures abhored? And the subject dropped. And perhaps I was permitted to pass through that grievous temptation to enable me the better to stand firm against the anti-Christian doctrine of Elias Hicks, when it began to be embraced by some Friends, in the limits of our Yearly Meeting, and more particularly in our own Monthly Meeting.

At Ohio Yearly Meeting in 1818, there was set up a quarterly meeting, called Blue River, to be held alternately at Lick Creek and Blue River, which was opened at Blue River, in the first mo. 1819. The Autumn following, I attended Ohio Yearly Meeting as a Representative. The distance was near 400 miles. Henry Wilson went with me. We were from home nearly five weeks.

In the latter part of the first month 1820 I left home as an assistant companion for Priscilla Hunt to attend the meetings belonging to North Carolina and Virginia Yearly Meetings. We were from home some over six months. It was a very close trial to give up to be so long from home, but on returning home and finding my dear wife and children well, I felt thankful that I had given up to attend to it. At Ohio Yearly Meeting in 1820 it was agreed that a division of the Yearly Meeting should take place and the new Yearly Meeting should be called Indiana Yearly Meeting and be held at White Water, (Richmond,) in Indiana the second day after the first day in the tenth month 1820. It was held accordingly, and the occasion was a time of spiritual blessing. The meeting was very large. It was evident too many came to enjoy the novelty of the occasion without considering the great importance of conducting the business of such a meeting to the honor of Truth, and being active without coming sufficiently under the weight that is necessary for a qualification, it was a trying meeting to the deeply baptised members. At this meeting I was appointed a member of the meeting for sufferings which called me much from home.

Until 1826, our Yearly Meeting got along in much harmony and this was about the first of our difficulties, in a Yearly Meeting capacity, though in some meetings, individuals advanced doctrines that distressed many Friends and caused much uneasiness, as in the case in our Monthly Meeting, which was no small trial to me as some Friends to whom I had been very nearly united began to hold forth the doctrine that there was no devil but our own natures. They also denied the Divinity of our Lord and Savior, Jesus Christ, saying he was a better man than ever was before Him, or ever would be again, but He was NOTHING BUT A MAN. They also denied His death and sufferings on the cross, being of any benefit to poor, fallen man, and I found my peace depended on labouring with them, if possible, to convince them of their error. I think this difficulty commenced with us about the year 1824, though it was kept mostly among the Select members till the first volume of Hix's Sermons was published. I believe, before that, we had a hope of reclaiming them, but those sermons made them more bold and those views became more public and our difficulties increased. My trials became greater, and many nights I slept very little. It was a great cross to give up a number of my friends that had been fellow laborers in the precious cause of Truth, but I was favored by the Good Shepherd of Israel to give them up. I believed that I had been enabled to discharge my duty in the spirit of love, for their recovery, and although they seemed determined to adhere to their notions, I still believed that as ability was afforded, I ought to lay before them the great danger of embracing such anti-Christian doctrine, until our Yearly Meeting in 1827, the meeting for Sufferings, issued a Testimony and Epistle of Advice to its members which testified against Elias Hix's doctrine. When that came to our Quarterly and Monthly Meetings they opposed its being united with; and the Quarterly Meeting appointed a committee to visit the Monthly Meetings, and that committee seeing so many disappointed members in our Monthly Meeting proposed to the next Quarter to lay it down, and attach the members to Lick Creek Monthly Meeting, and at the time the committee attended to receive the records etc., the disaffected members left Friends and set up a Monthly Meeting of their own. Nearly half of the members of our Monthly Meeting seperated, and among them were some of my near kin. We got clear of them by laying down our Monthly Meeting, but I never thought it was for the best. I believed some goodly well meaning Friends went with them that would have stayed with Friends if the meeting had not been laid down. It seems to me that laying down meetings ought to be avoided as long as there is any prospect of their holding said meeting to the honor of truth, and if they can get along with the help of the Quarter, or Yearly Meeting. This was the first seperation within the limits of our Yearly Meeting.

After they left us they held their meetings in Friend's Meeting house, but on a different day, in the middle of the week, from that of Friends, and on First days at a different hour, and we got along without being interrupted by them until in the ninth month the Hixites from other quarters held a Yearly Meeting at Miami, in Warren county, Ohio and established a Quarterly Meeting at Blue River, to be held at the same time as ours is the tenth month. At that time ours was held at Lick Creek. They concluded to take full possession of Blue River Meeting house and met early on First day. When Friends met to hold their meeting they had the house in possession and some Friends went in and demanded the house to hold their meeting in, and they would not give it up. Friends retired to Nathan Trueblood's near by and held their meeting. It was a time of blessing. Our minds were much humbled and tendered together under a sense of the gracious presence of Him who said that where two or three are gathered together in My name, there am I in their midst. We felt thankful that poor and unworthy as we were, He was still pleased to own us and bear up our minds under our sore trials. At this meeting, Benjamin Parke, one of the judges of the United States Court, for the district of Indiana, attended. He had frequently attended our meeting of late years and continued to do so as long as he lived.

And now as they had informed us by deputation, that they did not intend for us to have any more possession of the meeting house, we concluded to hold our meetings for worship, in a school house near my home, and the Preparative Meeting at our house. There is one circumstance that in much humility I feel willing to relate. One of their deputation to inform us that they intended to take full possession of the house, told me, as one of the Trustees of the property, that he thought he ought to tell me that he had not seen me out of good temper through all the difficulty. I was truly humbled that I had been so mercifully preserved that none of them by whom I had been so often reflected upon could discover my temper to rise. I was made sensible in the beginning of the difficulty, that my preservation depended on my placing my trust in Him that said, 'Without me ye can do nothing.' and I think I see clearly, that although the difficulty in the separation was great and trying, whenever Friends resorted to human policy, it increased their difficulty. It had a tendency to raise ambition in those that were already governed by policy, and caused them to get worse, but when Friends kept calm and quiet, and acted under the influence of the spirit of love, it had a tendency, in some degree, to overcome that spirit that exalted itself, and said, "I will no longer live in subordination to the church and I will do as I please;" the situation of many in that day, which, as history confirms, has been the case in all separations. All that have left our Society, have gone in a sour, hard feeling toward their friends. Many of them have said a great deal against Friends, as they thought their prosperity depended on the downfall of the Society of Friends, but all that separated before the Hixites, have become extinct and the Hixites, are fast on the decline. No doubt they will in time go out. It is very hard to counterfeit the humble Quaker. The humble Friend is led and guided by the Spirit of our Lord and Savior, Jesus Christ. Others may imitate for a while, and seem to bear the outward appearance of the genuine, but in time it will show that it has not been sufficiently purified to purge out the dross, the tin, and the reprobate silver, and be seen a counterfeit.

We held our meetings as before stated till our Quarter in the First month, 1829, which according to establishment was to be held at Blue River meetinghouse. The Separatists then locked the house and stayed in to keep Friends from opening the door. On Sixth-day we held our Select meeting at the house of Nathan Trueblood. On Seventh-day, Friends met and demanded the house to hold our meeting in. It was not granted, and we held our meeting for worship in the yard, standing in the rain. Several of the Yearly Meeting's Committee being present, and several lively testimonies borne, it was a solemnizing occasion. Meeting for business was then opened and adjourned to Nathan Trueblood's millhouse near our dwelling, where we transacted our business in much unity on Second-day, and parted in much fellow feeling.

At the aforesaid Quarter a Monthly Meeting was again established at Blue River, which was to be opened at the meeting house if it could be had; if not, at our house. It was opened at the latter place the first Seventh day in the Third Month and held there till the Seventh. We built a new meeting house and it was transfered to it. I have thought it remarkable how Friends were united in building and contributing their money toward a house. I think it was at our Monthly Meeting in the Fourth Month we concluded to build in three months from that time. We then held meeting in our new house. That and the lot cost some over five hundred dollars.

Being one of a committee appointed by the Yearly Meeting to visit Quarterly, Monthly and Preparative Meetings, on account of the separation, I was much from home, this, and the two following years, we attended most of the Quarters and many of the Monthly and Preparative Meetings. We endured many trials and exercises of mind in attending to this appointment, but we often had to acknowledge the Lord was near and give ability to labor to the releaf of our own minds and to the satisfaction of those visited as they often expressed.

It is difficult for me to describe my trials and mental exercises through the aforesaid time of misrule and revolt of many among us. I was often brought into great poverty of spirit wherein I found nothing that I could depend upon for strength and suport but Him that is Head over all to His church and in some of these times of deep baptism I was ready to doubt whether I had ever known any good. In this trying time, I had to encounter Goliaths, but my poverty at these low times was followed by spiritual peace. When I have had difficulty with them at times I was much favored with the incomes of Divine love and grace, more than I deserved yet it encouraged me to be more faithful in serving Him who has been so merciful to me, a poor worm of the dust as I felt myself.

In 1828, 1829, 1830 and '31 there was a committee stood appointed by the Yearly Meeting to visit the Subordinate Meetings. I being one of them, was much from home and in company with others of the committee visited many of the Quarterly, Monthly and Preparative Meetings for their help and encouragement in dealing with those that had left society. The services of this committee gave much satisfaction to Friends.

In the 8th month 1830, I spent two weeks at Lexington, Kentucky with my much beloved friend James White who went there to be operated on for the stone. The weather was so warm that the doctor thought it not safe to preform the operation till later on. I came home and my son Elisha went and stayed with him until the stone was extracted, and be well enough to return home the first of the Tenth month.

While there my father became personally acquainted with Henry Clay. He was invited by him one morning to breakfast, and much profitable conversation was had, especially on slavery and gambling. This acquaintance was renewed on Henry Clay's visit to Richmond, Indiana in the Autumn of 1842, at the time of Friend's Yearly Meeting, which he attended on First day, accompanied by the Governor of Kentucky. (Editor.)

I now come to say something about my call to the ministry. I think when I was not more than eleven or twelve years of age, I was very strongly impressed at times, that if I gave up to be a disciple of Christ, I should some time be called to the ministry, and at times those impressions were with me until I was more than thirty years of age, Then they seemed to leave me. Being appointed to the station of Elder, I began to conclude it was only a qualification for that station, believing if Elders are made helpful to the ministers, they must pass under the same baptisms and purifications that the ministers should, and feel the same love for all the human family, and the same desire for the advancement of the dear Redeemer's Kingdom. It is my prayer for our Zion that there may be an increase of that pure spiritual religion, not only with the Elders, but ministers also. Then I believe the labors of our ministers will be availing. Life begets life, and pure life is love. The more we love our Creator and Redeemer, the more we shall desire the salvation of all.

I felt no more impressions to ministerial service till after the difficulty relative to the separation was settled. In the summer of 1831, I went, a companion to my friend James

White, to White Lick Quarterly Meeting, and on the way home, he appointed a meeting at Sand Creek, and while sitting in that meeting, it was very clearly communicated to my inward ear, that I was called to the ministry. Other service had heretofore been required of me but now I must shortly tell others what the Lord had, in mercy, done for me. This was no small trial to me. The service had for many years appeared to me to be mouth for the Lord, and I thought myself poorly qualified to be such an instrument. I had long felt much sympathy for ministers when they committed little errors, thinking if I was a minister I would be liable to do much worse, and, I was now more than fifty years of age, and if I should undertake it and become a disgrace to myself and the precious cause of truth, it would be a sorrowful thing. Some times I was led into so great doubt that I was ready to conclude it was a delusion of the enemy, but at other times it was so clear that I could no longer doubt, and was made willing to give up to it, but desired to be favored with a clear sight of the right time. While sitting in a meeting for worship at Driftwood, a few words were brought to my mind with so much weight, that I ventured to express them, for which I felt much peace of mind. After that, when I felt drawn thereto, I ventured to relieve my mind with as few words as I could, though I appeared but seldom, being very desirous not to appear without being immediately called upon and qualified by the Great Head of the Church, Who alone is able to give strength and ability to do His work, but sometimes under so great discouragement that I was almost ready to conclude that surely the Master did not call for it at my hands, because I did not feel the impression as strong and clear as some others I had read about. Sometimes under these discouragements I would hold back, till it would feel like fire in my bones, and as I would give up to be faithful, I would feel the incomes of the Father's love; but still much tried at times because the motion seemed so small

In 1833 I was appointed one of the Yearly Meetings Committee of Conference in Baltimore, to consider the general good of Society, and when I returned to James Smith's, near home, I received a letter from home, informing me that the cholera prevailed to an alarming degree in our neighborhood, and that my eldest son Samuel had deceased and nearly all my family had the disease. I got there near night which brought me under great trouble and distress of mind, not knowing that I should see any of my family again. I was then about 160 miles from home. I slept but little that night, and next morning, started home with a heavy heart. In riding alone that evening, the good Master assured me that I should find all my immediate family alive when I got home (Samuel's home was in Salem three miles away.) I cannot decribe the consolation and joy that I experienced that evening, while I rode by myself and I then thought that I never would again doubt my being called to the ministry if I found all alive when I got home. I reached home in four days and found my family all alive and all well but one and she was mending, for which I felt very thankful so the Author of all our sure mercies. After being thus favored, I was more faithful for a while, but discouragement would again beset me. Sometimes my preaching would look as if none were edified. I was ready to conclude that my friends thought so, and I would again hold back discouraged.

Being faithful I felt the incomes of the Fathers love that removed all doubts. After I had for some time, appeared in a ministerial service, I told my friends in the Select Meetings that if they were dissatisfied with any thing that I had to say I desired them to make free and tell me but I did not desire encouragement. None of them had offered any discouragement to me, but for all that the reasoner often beset me and sometimes I was almost ready to sink under discouragement and conclude I had been entirely mistaken, and the Great Head of the Church had never called for it at my hands; but at other times the light of His countenance would so shine upon me that all doubts would be again removed.

In the year 1836 I met with a great trial in the loss of my dear companion. She died in much peace of mind the 5th of the Fourth Month. She was sick but a few days. Being very corpulent the heart and lungs both were impeded in their action while suffering from a cold, and no remedies could relieve her, and she sank from weakness. In the fore part of her illness, she was sensible that her end was near. She was doubtful at times that she was not prepared for the change. Sometimes she said that the folly of her youth seemed to rise up in her way. Thus far at times, the enemy was permitted to buffet her, though she, in much fervently, was favored to approach the throne of Grace for a preparation to enter Heaven and that she might have a sense given her of her acceptance, before she departed. I have no doubt her prayer was answered. I being dull of hearing, she could not speak loud enough for me to hear, towards the last, but she made motions to that effect, which fully satisfied me, and she departed in much quiet, about six in the evening. She closed her lips and eyes, and looked more like one asleep than dead. She was sixty-two years and three months old lacking three days. She was buried the next evening at which time a very solemn covering seemed to be over the company. This loss was a very great trial for my nature to bear. We had lived together thirty-eight years lacking about four months, and she had made me a real help mate. She was a very industrious, careful housekeeper, and sympathizer with me in my trials. We had but little of the things of this world to begin with and we had many hardships to pass through in maintaining a large family of children. I being often from home on the business of Society, made much of the care fall on her at times, which she endeavored to bear with much resignation. When I was about to leave home for any length of time, I would tell her although I had thought it right for me to go, if she was willing to give me up, though if she could not willingly, I thought I might be excused. She would say that it was a great trial for her to be without my company and help at home, but she was not willing to object, for fear it would not be right. She was a woman of good judgement, and accepted her lot in life with patience and resignation.

I passed through many lonesome times and sore trials of mind that none knew of but myself, but He who knows the secret of all hearts. After being thus left, though in His tender mercy and goodness, He enabled me to bear it with more patience and resignation than I could have anticipated, often comforting my poor tried mind with the light of his countenance. My children were also good to me. They did all in their power to make me comfortable, for all of which favors I ever desire to be thankful to the great Giver of blessings to me who am not worthy of the least of his favors.

I omitted to state that in 1834 I was brought very low with an attack of the bilious fever, so much so that myself and friends thought it doubtful whether I would recover, but it pleased the Lord to raise me up again after many weeks, and while then sick my hearing began to fail, which has gradually grown worse ever since, which is felt to be a great loss.

Having for a considerable time thought it was required of me to visit the families of Friends, and some others within the limits of Lick Creek Monthly Meeting, before my ministry had been officially acknowledged by the regular order of Society, I was fearful of naming it to any friend, for fear it might look too much like a forward spirit in me, that wanted to run before its Guide, and kept it to myself till it became of so great a burden, that I thought I must inform some of our Friends, and perhaps thereby get relieved. I therefore laid it before our Preparative Meeting of Ministers and Elders, and they expressed much unity with me in the concern and advised me to lay it before the Monthly Meeting, if it continued with so much weight, that in the Second month, 1827, I laid it before our Monthly Meeting at Blue River, and Friends expressed unity with me in the concern and gave a minute expressive of the same, encouraging me to attend thereto as an Elder and not as a Minister, and my much esteemed friend, Benjamin Pritchard, gave up to accompany me, in whom I found a sympathizing and helpful companion. We attended Lick Creek Monthly Meeting in the same month and laid it before Friends there. They fully united with it and we commenced our labor. The families were much scattered and it took much time and riding to perform the service. We found it to be required of us to have very close labor in many places. Many of the members lived in a careless unconcerned state of mind respecting the salvation of the never-dying soul, but through the tender mercy and Divine aid of the Shepherd of Israel, we were favored to get through, much to the peace of our own minds, and the Friends of Lick Creek Monthly Meeting gave us a Minute, expressive of their satisfaction.

I was about home attending to my outward concerns and religious duties till in 1838. Feeling lonesome, my mind was turned towards getting another companion as a help mate in a religious point of view, and Anna Unthank, a well approved minister in our Society, presenting herself to my mind, I ventured to make the proposal to her, and after duly weighing the matter, we felt a freedom to give up to be companions for life, and accordingly, after laying our prospect before our friends according to the order used among Friends, and having the consent of New Garden Monthly Meeting, we accomplished our marriage at a meeting of Friends, held in the town of Newport (now Fountain City) in Wayne county, Indiana, on the 20th day of the Second month, 1839, both in the 60th year of our age. I have cause to believe that we came together under a sense of its being a solemn and weighty matter. After my wife and I were married, she went home with me to Blue River, soon after which Friends acknowledged my ministry and in the Eighth month of this year, we both feeling a dawning of mind to visit the Meetings of the Friends in the limits of White Water and New Garden

Quarters and the families belonging to Spiceland Monthly Meeting and in some other places, we laid our concern before the Monthly Meeting and the Meeting uniting with us therein, gave us a Minute to our friends where we proposed to visit, and about the 12th of the Eighth month, we left home and entered upon our mission. The families were, some of them, quite remote and before we got through, the weather was very cold, so that we had a great deal of fatigue of body and no less of mind. Friends of Duck Creek Monthly Meeting, having been so cut of unity that the Quarterly Meeting had laid the Monthly down and attached the members to Spiceland; and, a number of them had concluded to decline attending Meetings. In this unsettled state of mind we found them though almost every where they appeared to receive us with open hearts and willingness to receive what was on our minds to deliver, and a number expressed themselves as well satisfied with our visit, and would endeavor to take courage, and try to do better. We had cause to believe that through Divine aid our labors were blessed, amongst them. Poor and unworthy as we are, it was all of Him Who can alone give ability to labor, that can in any way bring honor to His great and glorious name and advance the cause of the Truth. We got through and home about the last of the year and found our family well, for which we felt thankful. We were truly glad to meet our dear friends at home, once more and they seemed glad to see us.

In 1840, he in company with his wife, visited Friends of Ohio Yearly Meeting. It was at a time when a very conservative body in that Yearly Meeting was not well in harmony with Indiana Friends, growing out of Wilber's influences in Ohio, Yearly Meeting. Five years after this visit, the Friends of Ohio Yearly Meeting, who were so difficult to affiliate with my father precipitated the division which afterwards occurred in that body. A jealousy had for years existed towards Indiana Yearly Meeting, on account of the prevailing belief of the latter in the doctrine of the resurrection of the body and a general and great judgement day, as the Friends have held from their rise, while many of the Ohio Friends chose to spiritualize these doctrines, making the resurrection and judgement day a time for each one separately and in that sense; general. These Friends led the separation in Ohio in sympathy with the John Wilber party in New England and Philadelphia. (Editor.)

Memorial of Spiceland Monthly Meeting Concerning William Hobbs, Deceased.

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Although more than three years have now passed away since the decease of this our dear and honored friend, yet his exemplary and christian course, his encouraging and attractive conversation and gospel labors, are still so fresh with many of us, that we believe it right to record this memorial concerning him.

He was born in Randolph county, North Carolina, on the 18th of First month, 1780. His parents at the time of his birth were members of the Episcopal Church, but about that time becoming acquainted with the Society of Friends, were convinced of its principles and at their request, they, and their children were received into membership.

He appears from his own account to have been very early in life brought under the tendering visitations of Divine love, even as early as his fifth or sixth year, which mercifully remained with him through life; although at that early age he was not aware that it was the Lord teaching him by His Spirit. The sinfulness of sin, and vanity of a disobedient life, rested weightily on his spirit, and being strongly impressed with the consequence of dying in his sins, he felt constrained to enter into covenant with his God, that if his life was spared he would forsake the evil of his ways, and serve Him in whatsoever He required. But as he advanced in age, he yielded to the influances by which he was surrounded, so that his covenant became greatly neglected previous to the seventeenth year of his age, about which time the Lord was mercifully pleased to renew his visitations, by which his heart was in some degree relieved from the distress occasioned by the remembrance of his broken covenant. He writes that his life from the seventeenth to the twenty-first year of his age was a time of much spiritual strife, sometimes the evil prevailing over the good, at others the presence of the Holy Spirit was felt encouraging him to faithfulness in times of sore temptation and buffetings of the evil one. In these times of spiritual conflict, he often felt the Lord's presence leading him to repentance, attended with the encouraging language, "If thou wilt be faithful in following that inward witness which has so long been pleading with thee, thy sins shall be forgiven and I will be with thee and by thy preserver;" which he says, caused him to enjoy the Lord's goodness and love so sensibly that language could not express its fullness.

In the year 1799, he was married to Priscilla Coffin, whose meek and christian life proved helpful to him.

In the spring of 1812, he removed with his family to the Territory of Indiana, and selected a place for his residence on the head waters of the Blue River, then in Harrison, now in Washington county; the country at that time, nearly an unbroken wilderness, in which he experienced many of the privations and trials incident to the settlement of a new country.

The small number of Friends then settled there, although no meeting for Divine worship had been set up in the regular order of Society, were not easy to omit that important duty, and as they had no meeting-house, they met together in their rude dwellings for that purpose.

About this time a war existed between England and the United States, the Indians on the frontiers became troublesome, on account of which, the settlers left their homes and lived together for common safety. In this our friend joined for a time, but soon found his peace of mind consisted in depending on the protecting care of Divine Providence, rather than on such expedients; he therefore returned to his own house with his family, submitting all to Him who has all power in His hand, and no harm was permitted to come near his dwelling.

In the year 1815, a Monthly meeting was set up in the neighborhood where he lived, called Blue River by West Branch Quarterly meeting, then held alternately at West Branch, Ohio, and Whitewater, Ind. About the same time he was appointed to the station of an Elder, which tended much to humiliation.

He was under a sense of duty a frequent attender of the Quarterly Meeting, although it required several days journey to reach either of the places where it was held, and much of the way through a wilderness country in which he and other Friends who attended, had to pass one night, on their way, far from any civilized habitation; concerning which he writes, that in these journeys he often shared largely of the Divine presence, feeling humbled under a sense of his unworthiness to partake so richly of such favors.

From 1813 to 1816, large accessions were made to their Monthly Meeting, not only by emigration, but many through convincement were added thereto; and he leaves a record of having experienced during this interval, uninterrupted spiritual peace; and that his outward affairs prospered sufficient to satisfy his moderate desires.

After this season of Divine favor, for about two years he was permitted to experience a series of spiritual conflicts, he says, "the enemy of all good seemed to be let loose upon me, tempting me with the belief that there is no existence of the soul after death."

In this temptation his mind was sensible of the presence of an evil agent designing his ruin, and while his spirit was thus baptized into suffering, he says, "darkness and death appeared before me when I indulged any desire to change my seat in meeting, or to withdraw from the business of Society." At a time when most deeply tried, he relates that he was permitted to have a clear sight of that place prepared for the righteous, and was never afterward doubtful of the existence of the soul after death, either in happiness or misery. In this time of trial and confirmation of his faith, he was prepared to take a more firm stand, in defense of the doctrines of the christian religion, of which he was ever after a more able supporter.

In 1818, a Quarterly meeting was established by Ohio

Yearly Meeting, at Blue River, and in 1821, he attended the first Yearly Meeting held in Indiana, which he says was large and in some degree a favored one; but it was evident that many had come there insensible of the great responsibility of rightly conducting, under direction of the Head of the Church, the important affairs of the Yearly Meeting, which only tended to increase the burden of those whose minds were properly engaged in the work. He was at this time appointed a member of the Meeting for Sufferings, the sittings of which he rarely failed to attend during the remainder of his life, feeling a deep solicitude for the honor and prosperity of the Church, and for the preservation of unity and brotherly regard in the various branches of our household of faith.

About the year 1826, he, in common with many others, was brought into much serious concern on account of the freedom with which many Friends called in question the Divinity of our Lord and Savior Jesus Christ, His propitatory sacrifice, atonement, mediation, and advocacy with the Father. This spirit and the schism which it subsequently produced among Friends in most parts of America, ending in the separation of many from religious fellowship with us, engaged a large share of his time and attention. In consequence of this state of affairs he was much of his time from home for some years, laboring mostly under appointment from his Monthly, Quarterly, or Yearly Meeting, for the preservation of sound christian doctrine, and for the support of the discipline and good order of our Society. In his reflections on his trials and labors, he says that he clearly saw that when Friends resorted to human policy it increased their difficulty, but when they kept in the obedience of faith, acting under the spirit of love, it had a tendency to overcome that spirit which exalteth itself in insubordination to the church.

When quite young, he had impressions on his mind that if he were faithful he would receive a gift in the ministry, which impressions continued until about his thirtieth year. After his appointment to the station of an Elder, he was apprehensive for a time that these intimations were only intended for a qualification for that service.

He writes in comment upon this part of his experience, that if Elders are truly helpful to Ministers, they must pass through the same baptisms and feel the same desire for the advancement of the dear Redeemer's kingdom; and that it is his prayer that there may be an increase amongst us of that pure spiritual releigion, not only with the Elders but with the Ministers also, then the labors of our ministers will be more availing. Life begets life, and pure life is love, and the more we love our Creator, the more we shall love our fellow man and desire his salvation.

About the fiftieth year of his age, he had very clear impressions that the exercises of the ministry was yet required of him, and yielding thereto, his appearances therein where in due time acknowledge by his friends. In the exercise of his gift in the ministry, he was very careful to seek the immediate help and guidance of the Holy Spirit, and to minister in the authority thereof.

In the spring of 1836, he was deprived by death of his beloved wife, with whom he had lived in near union for about thirty-eight years having ever found her ready by her encouragement to be a true help, both in temporal and spiritual concerns.

About three years after this event he became apprehensive that a second marriage would contribute to his comfort and spiritual help, and was married to our beloved friend, Anna Unthank, a resident at that time, of Newport, Wayne county, Indiana.

She being an approved Minister, they were often united in acceptable religious service in the limits of their own Yearly Meeting, and at one time in that of Ohio.

From the time of his second marriage to the end of his life he was much engaged in religious service, having the cause and prosperity of our religious society, and the general increase of religious knowledge and experience throughout the earth much at heart.

In the Sixth month, 1850, he removed to reside within the limits of this meeting, having lived for some time previous within that of New Garden Monthly meeting, Wayne County.

He was much beloved for his work's sake, being through age and experience as a father amongst us. He was, not only after coming to this place, but, as many are ready to testify, through the greater part of his life, a man of pleasant, easy and affable manners, affectionate in his address and easy of access, especially to the youth, over whom he exerted a controlling influence. He was particularly useful as an adviser of such as were losing the right way, and to such as were laboring under discouragements; a decided friend of education, and ever ready to promote it according to his ability.

He was an example of industry and sound integrity in his business transactions with others, and in his daily walk evinced the influence of real Christianity over his character.

As he approached the end of his course, infirmities increased upon him, so that oftentimes he left his home to attend to religious service in great bodily weakness, but his spiritual eye was not permitted to grow dim, not his earnestness to serve the Lord, to abate.

His last illness was attended with an apprehension that his end was near, and after delivering his family messages and expressing much that carried the assurance with it that his thoughts were employed in the contemplation of that life and immortality which are brought to light through the gospel, his utterence became too indistinct to be understood. He gradually grew weaker, until on the tenth day of the Ninth month, 1854, he quietly breathed his last, aged 74 years 7 months and 22 days, and was interred in Friends' burying ground at this place, a large and solemn meeting being held on the occasion.

Signed by direction and on behalf of the Meeting aforesaid, held on the 24th of the Third month, 1858.

Eli Ratliff,) Clerks
Lydia M. Williams)

At Spiceland Quarterly Meeting of Friends, held 12th of Sixth month, 1858.

The foregoing memorial concerning our beloved friend, William Hobbs, having been read in this Meeting, was approved and directed to be sent to the Meeting of Sufferings.

Taken from the Minutes.

Jason Williams,) Clerks.
Jennette Macy,)

At Blue River Monthly Meeting of Friends, held in Washington county, Indiana, Fifth month 1st, 1858.

The foregoing memorial of Spiceland Monthly Meeting of Friends, concerning our dear friend, William Hobbs, deceased, being produced and read in this Meeting, the said memorial was satisfactory, and its effects solemnizing upon our minds as it brought to view the many valuable services of this beloved Friend while he was a member of our Meeting.

We desire to unite with our dear Friends of Spiceland in bearing testimony to his devotedness in promoting the cause of truth and righteousness on the earth.

"Let the Elders who rule well be accounted worthy of double honor," and we can in no way so truly honor their memory as by cleaving to that faith, confiding in that power, and yielding to the influences of that grace by which they thus obtained a good report, and through faith and patience inherit a crown of glory that fadeth not away.

Extract from the Minutes of the Meeting aforesaid.

Aquila Timberlake,) Clerks.
Semira B. Trueblood,)

At the Meeting for Sufferings of Indiana Yearly Meeting of Friends, held Tenth month 2nd, 1858.

The accompanying memorial, concerning our beloved friend William Hobbs, deceased, having been read in this meeting, is approved and directed to be forwarded to the Yearly Meeting.

Taken from the Minutes.

Charles F. Coffin, Clerk.

Taken from Minute 37 of Indiana Yearly Meeting 1858.

A Memorial of Spiceland Monthly Meeting, concerning our beloved friend, William Hobbs, deceased, forwarded to this meeting by the Meeting for Sufferings, has been read at this time, and our minds have been solemnized under the remembrance of his many valuable services in connection with the meeting, and of his humility and weightiness of spirit. The memorial is approved, and the meeting directs it to be printed and stitched with our Minutes and that two hundred copies be printed, in addition, for general distribution.

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